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DISCOURSE

PROVING BY 'Kkk. 226

Scripture & Reason

And the Best

AUTHOURS,

Ancient and Modern,

→ That there

Are **Witches** :

A N D

How far their Power extends to the doing of Mischief both to Man and Beast: And likewise the Use and Abuse of Astrology laid open.

'Thou shalt not suffer a Witch to Live, Exod. 22. 18.

L O N D O N:

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THE PREFACE.

C*ertainly if the enjoyment of Truth be the beginning of our happiness in this Life, as it is the perfection of it in the Life to come, there can be no greater Charity, than to reduce the Wanderers into the way, and to undeceive a multitude, which is always greedy of its own ruin, and fond of every thing that carries in it any show or appearance of goodness. For I sadly observe, that the common people are exposed to the deceits of all Professions: They are the Issachars of the world; They bear the burthens of all sorts of people, and few of them have the Prerogative or the Abilities of Balaam's Beast to reply; Am not I thine Ass? Even in the concerns of Religion, where we expect, not only the most in-*

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nocent,

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nocent, but most infallible Truths, are strange Deceptions and Pious Frauds; and besides the little talking Schismatics, which fill our ears with the noise of Sermons, there are greater heads, and more advanced understandings, who make it there business to abuse us. The Lawyers are grown delusive, even to a Proverb, of which the narrowness of some men's, and the entangled condition of others Estates, is too great an Evidence. Physicians have their Arts also, not only of gaining our Coin, but even of deceiving us into Death it self, from hard and unintelligible names, pretending as strange effects. Astrologers cheat our unwary and too forward beliefs into a conceit of things, of which they even doubt themselves; and impose upon us a belief, that arbitrary events and accidental proceedings of things below, have necessary causes above; and the weakness of common judgments (which are ever more greedy of things to come, than inquisitive of things

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things past, or carefull of those present) are ready to swallow the Predictions of the most ignorant men, which considering the independency of their Causes, and uncertainty of their Events, are only in the foreknowledge of him, to whom all things are as present.

Hence proceed those swarms of Fortune-Tellers, Geomancers, Diviners, Interpreters of Dreams, who possess the Common people with apprehensions, that they know all their Fate, the number of their Days, the Casualties of their Life; and even their natural inclinations, and thoughts of their hearts: by this means Cheating the poor innocent Souls into the grossest Superstition imaginable.

The consideration of these things was the great motive, that stirr'd me up to these undertakings, in which I design nothing but the good of my poor illeterate Country-men, whom I dayly see imposed upon by such Deluders;

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who being generally persons of broken Fortunes, have no other way to defend themselves from the miseries of poverty; and therefore are forced to fall upon the honest plainness of the common people, and by unnecessary and unlawful Arts, patch up the breaches of their Fortune. And herein I hope I shall not in the least disoblige any wise or good men, of what Profession soever.

CHAP.

C H A P. I.

*That most men are naturally inclin'd
to Superstition, especially the igno-
rant sort.*



AN Owl, an Hare,
and an Old-wo-
man, was Ancient-
ly the Emblem of
Superstition ; and
truly if we shall di-
ligently search into
the Causes of this Error, we shall find
that Ignorance, and Dotage, vain
hopes, and foolish fears, groundless
expectations, and casual events have
been the Springs from whence this
folly proceeds, which is the Mother
of all these Omens and Prognostica-
tions. It is an Ancient observation,
Primus

Primus in orbe Deos timor fecit, that fear Deified the first gods, and without doubt there is much truth in the Assertion.

For though the Idea of one true God, and first Principle of all things, was at first Imprinted upon the Soul of man; yet the fears of after Ages Canonized the multitude of false gods. It was a Storm, and an Eclips, that Consecrated *Romulus*; and *Jove* himself had not been Master of heaven, or worshipped upon earth, had not the terrors of his Thunders advanced the conceit of his Divinity amongst the ignorant, and fearful multitude. Hence *Aulus Gellius* observes in *Noct. Att. l. 5. c. 12.* That he was not only worshipped as a *Juvans Pater*, a friend and helper of Mankind, but as a *Vejovis* and hurtful Deity; and therefore his image was placed in a Temple near the Capitol with darts in his hand, to signify his hurtful power; and therefore for this reason, *Virgil*
in

in his *Georgics* is thought to deprecate these unlucky gods.

*In tenui labor, at tenuis non gloria,
si quem.*

Numina læva sinunt, auditq; vocatus Apollo.

Upon the like grounds the rest of the Stars, and Planets came to be reckoned amongst the gods. For the ignorance of vulgar apprehensions, conceiting that it lay in their own powers to disperse what influences they themselves pleased, were not only fearful to offend these new Deities, which themselves had created; but also took great care to win and please, lest they should send forth such Malevolent Emissions of their fury, as might be to the prejudice of Mankind, or at least the ruin of those who neglected their worship. Hence also has it come to pass, that the Devil himself has had his Votaries, and hath still his

his devoutest worshippers; and the cause of this has not only been envy, or desire of Revenge, which prompts men sometimes to the most wicked and unlawful practises; but even cowardly and melancholly apprehensions. And this is evident, first, in that the most ignorant and Narrow-sould people are most often seduced by evil Spirits, or by the weakness of their own imaginations, to practise unlawful or unnecessary, and fruitless Arts. And secondly, in that all Witches and Necromancers in their Spells, and most solemn Invocation of Devils, have this, or the like Form. *viz. Whereas thy Servant N. is unworthy to crave the help or assistance of Good Angels, give leave to the Dæmons, &c. to come to my Aid.* And yet these sort of abused people have as many Followers as the greatest Divines, while the ignorant multitude in all Misfortunes, Crosses and Afflictions, forthwith make their Applications to them

them as the most ready help.

If the man be sick, where shall he have his Physick, but from one that fetches it from behind the Curtain ? If he lie under any Misfortune, he presently betakes himself to some Fortune-teller or Conjuror. If the Cattel be sick, the White-Witch is presently sent for to bless it.

I shall therefore make it my business to undeceive the people, and to shew them that it is altogether unlawful to have recourse to such men, who practise unlawful Arts ; that in all Trials, Crosses, and Afflictions whatever, God alone is to be sought after, who suffers us sometimes to fall into grievous troubles, that we may the more devoutly call upon him.

C H A P. II.

*That God's hand is in all Crosses, who
Ruleth over Devils and all their
Instruments.*

THe want of due consideration of the first and leading Cause, from whence all Crosses and afflictions proceed, has not only been the occasion of many mens betaking themselves to unlawful Remedies, but even of doubting either the Existence, or Providence of the Deity. To see wicked men advanced to the greatest Honours, enjoy the most splendid Fortunes, and continue in the firmest health, and strength of body, and vigor of mind; while others of the most temperate dispositions, most holy habits, and most constant Pieties, labour under the greatest Crosses, and Misfortunes imaginable, has startled the
the

the belief of many wise and good men.
At this block the ingenious Poet *Claudian* confesses that he stumbled.

*Sed cum Res hominum tantâ caligine
volvî
Adspicerem ; lætosq; diu florere no-
centes,
Vexariq; pios, rursus labefacta ca-
debat
Religio.*

But when I saw things so confus'd-
ly hurl'd,
And strangely tost in this our lower
world,
The wicked flourish, and the pious
quail,
My tottering belief began to fail.

There is no need to multiply exam-
ples of this kind; tis the common Fate of
man to fall into these doubts. The
example of the holy *David* may serve
for all, whose foot had well nigh slippt
upon

upon the like consideration.

But if we shall enquire into the Holy Scriptures, we shall find that Afflictions come not but by the appointment or permission of God, who governs and disposeth all things as seemeth best to his Godly wisdom, and so as that the events of all things may contribute most to his own glory, and suit best with the happiness of his Saints. We are assured in *Job*, that Afflictions come not out of the dust. *Job*. 5. 6. The evil (of punishment) is from the Lord. *Amos*. 3. 6.

✠ So the Lord smote all the first-born of man and beast in *Egypt*, *Exod*. 21. 29. So did he *Jehoram* the son of *Jehosopat* with an incurable disease, till his bowels fell out. *2 Chron*. 21. 18, 19: And so it was the hand of God, that turned the Pride of *Nebuchadnezzar* into madness and brutishness. *Dan*. 4. 31. And it was the Angel of God that smote *Herod*, causing worms to eat him to death. *Acts*. 12. 23. And all the

the Magicians and Sorcerers in the world, nay, nor all the power of Hell could never have relieved these. It was only in the power of him that sent these punishments, to have removed them.

'Tis true indeed, God sometimes sends out the evil Spirits, as the executioners of his Justice, as he did among the *Egyptians*. *Psal.* 78. 49. and so did he send an evil Spirit upon *Saul* to vex him, *1 Sam.* 16. 15. But when he does send out these Instruments of his displeasure, they have their Commissions and Orders, beyond which they cannot go. The Devils could not enter so much as into the Swine of the filthy *Gadarenes*, without the leave of Christ. *Mat.* 8. 31. The Witches and Sorcerers acknowledge their limits. It is not all persons, that they can pretend to hurt. *Lipsius* well observes *Physiolog. Stoicor. lib.* 1. *Cap.* 17. that neither Magicians, nor Devils themselves can take away Gold or Letters out of mine, or

Crassus's Chest, & Clientelis suis largiri. For they are base, poor, contemptible fellows for the most part. *Bodinus* also. *Dæmon. lib. 3. cap. 3.* Notes that they can do nothing (*in Iudicium decreta aut pœnas, in Regum concilia, vel arcana, nihil in rem nummariam aut thesauros,* They cannot give money to their Clients, alter Judges Decrees, or Councils of Kings: these *Minuti Genij* cannot do it. *Altiores Genij hoc sibi asservarunt,* the higher powers reserve these things to themselves. Now and then peradventure there may be more famous and powerful Magicians, such were *Simon Magus, Apollonius Tyaneus, Pafetes, Iamblicus, Odo de Stellis,* that for a time can build Castles in the air, represent Armies, and perform very strange Feats; but all these end in nothing, but the power of God protects those that fear him from their Malevolence, and destroys all these Phantasms, bringing their wicked works and the

the Authors of them to inevitable ruin. So it fared with that great enemy of the Christian Faith *Simon Magus*, who when he had been several times bafled by Saint *Peter*, at last, to give further demonstration of his great power, ascended the Capitol, giving out to the people, that he would fly up to Heaven from whence he came, and accordingly began his flight ; upon which Saint *Peter* besought God, that he would not suffer the world to be deluded by his Sorceries ; and forthwith the wicked wretch fell down, and in his fall put an end at once to his delusions and his life. So soon can God bring to destruction all those that work wickedness. Wherefore he only is to be sought after, in all our Calamities and Afflictions ; for he alone can remove them, and will do it, when he sees it most for his glory, and the everlasting welfare of our Souls.

✠ It is the greatest folly imaginable upon every Affliction, to run

forthwith to the Devil, or any of his Instruments: for it is not his will that we should be cured of any of our Maladies. He rather glories in deceiving us, and bringing us into all kind of misery, both temporal and eternal. Besides he can neither do us good nor harm, but by Gods permission. and therefore all good men have ever acknowledged, that whatever befel them, was the hand of God, yea, even when they have known, that the most Devilish instruments have been imployed against them. Thus *Job* concludes, *The Lord gave, and the Lord hath taken away. Job. 1. 21.* His terrors he called the terrors of the Lord *C. 6. 4.* And he said also, that God scared him with dreams, and terrified him with visions. *C. 7. 14.* He therefore, from whom all things have their being, their life, and their motion is to be Supplicated, either to remove our Cross, or so Sanctifie it to us, as that it may turn to our health and Salvation.

Passio-

Passionate people will not be content to wait the Lords leasure, and so grow impatient and furious under the Chastisements of the Lord, and are brought to destruction. So fared it with *Jehoram* the son of *Jesabel*, who though he knew the Lords hand was upon him, and his people; yet was he so impatient to endure the misery, and so Hellishly enraged, that he Swore to take away the life of the Prophet *Eli*. *2 K. 6. 31, 33*. But the end of this man was a short life, a troublesom Reign, & a violent death, for he was trod to death by the people in the gate, as the Prophet had foretold. *2 Kings. 7. 17*. But it fell out much otherwise with the patience of *Job*, who never murmured at any of Gods dispensations towards him, but contented himself with all occurrences, and humbly submitted to the severest Chastisements. Him therefore did God deliver from all his troubles, and doubled his Blessings and his Rewards upon, and made his end glorious

and happy. The same Method of deportment is observable in Saint *Paul*, who when the messenger of *Satan* was sent to Buffet him, betook himself to Prayer, and had deliverance.

I shall proceed no further in Instances, to shew that God alone has the power to help us in all our needs, and likewise such a Dominion over all creatures both good and bad, that without his permission and assistance they can do nothing. I only shall mention that remarkable passage of *Balaam*, whom *Balac* did imagine to have been endued with such a power, as that he could Bless, or Curse whosoever he pleased. But the Prophet assures him, that though he would give him his houseful of Silver and Gold, he could not go beyond the Word of the Lord, to do more or less. *Num.* 12. 18. Therefore let no man think it lies in the power of Inchanters, Witches, or any of their Associates or Assistants, the Devils, to cure those whom the Lord hath

hath smitten, or to hurt any person, whom the Lord is pleased to Bless.

C H A P. III.

Several strange Diseases happen only from natural Causes in which neither Devils nor any of his Instruments have any hand.

THere is nothing (as we have formerly hinted) more usual with the Common people, than to ascribe to Witchcraft, all Disasters, Mischances, or Diseases whatever, seeming strange to vulgar sense. I shall therefore in this Chapter give a brief account of some Diseases, which though proceeding from Natural Causes, I have observed that the people attribute to Sorcery; and forthwith a Messenger in any of these Cases is dispatched, either to a Cunning-man for a Blessing, or else the next Old-woman is suspected for a Witch, and the Curses of all the Neighbour-

hood are mustered against her.

1st. For example, in a *Catalepsis*, the whole body is, as it were, in a minute suddenly taken in the midst of some ordinary Gesture or Action, as Standing, Sitting, Lying, Writing, or Looking up to Heaven, and is continued in this posture for some space together, as if Frozen, generally stark and stiff, in all parts without Sense or motion. Now this disease, being not so common as the *Measles*, or the *Small-Pox*, the *Tooth-ach*, or the *Ague*, the Countrey people forthwith cry out there's Sorcery in the Case; cut off some of his hair, and bring it to the Wiseman.

2^{dly}. The *Apoplexy*, wherein the Sick are also suddenly taken, and surprised with a senseless Trance, and general astonishment, or sideration and benumbing of all the Limbs, void of all sense and moving, many hours together, only the breath striveth against the danger of Suffocation, and still

still the Pulse beateth.

3dly. Others are swiftly surpris'd with so profound and deadly a sleep, that no call, nor cry, nor noise, no pinching, or stimulation can in many hours awake or raise them. Of this Disease, as *Bodin* affirmeth in his *Dæmonomania*, lib. 2. cap. 6. That *Johannes Scotus* lying as if he had been dead, was buried before he really was so.

4thly. *Phrenitis*, which the *Greeks* derive from the word *φρεν*, is a disease of the mind, with a continual Madness and Dotage, which hath an acute *Feaver* annexed to it, or else an inflammation of the Brain, or the Membranes or Kells of it.

5thly. *Hydrophobia* is a kind of madness well known in every Village, which comes by the biting of a Mad-dog. The reason of the name is, because the persons thus affected cannot endure the sight of water, or any liquor, supposing still they see a Mad-dog in it. The part affected is the Brain; the
cause

cause Poyson, that comes from the Mad-dog, which is so hot and dry, that it consumes all the moisture in the body. *Hildeshiem* in *Spicil.* 2. Relates of some that died so Mad; and being Cut up, had no water, scarce any blood left in them. To such as are affected with it, the fear of water begins at fourteen days after they are bitten, to some again not till Forty or Sixty days. Some say not only biting, but touching or smelling a Dog infected, may cause this disorder; and then if any one chance to fall into such a condition, and the cause not known, straight-way half of the Parish is suspected of Witchery.

✠ What would the people imagine of *Lycanthropie*, when they are so strangely startled at these Diseases? For in this, as some Physicians tell us, men run howling about Graves and Fields in the night, and will not be persuaded but that they are Wolves, or such like beasts. *Forrestus* in his *Observat.*

servat. de morbis cerebri. lib. 10. cap. 15. tells of some persons thus distracted, to one of which himself was an eye-witness at *Alcmaer* in *Holland*, a poor Husbandman that still hunted about Graves, and kept in Church-yards, of a pale, black, fearful and ugly look. Such belike were the Daughters of King *Prætus*, who fancied themselves to be kine. And *Nebuchadnezzar* in *Daniel*, was only troubled with this kind of Madness; and not really Metamorphosed into an Ox: For the soul of man could not possibly dwell in so unfutable an habitation as the body of an Ox; but the proud King might be seized with so deep a *Lycanthropie*, as to fancy himself to be so.

Besides this, we often see men laboring of very sad and violent Diseases, as *Convulsions*, Madnesſes, and such like, and some will bite their Tongues and Flesh, some make fearful Outcries, and most hideous Shriekings, some
toſs

toss themselves violently from one place to another, some Froth, Gnaish with their Teeth, and draw their faces into strange and Ghastly Figures. All which though proceeding from natural causes ; yet the vulgar is ready to believe there is something more in the Case. And that which doth more confirm them in this Creed, is either the want of able Physicians, or their inability to employ them ; for they are seldom so Charitable as to make any more *Recipe's*, than they receive Guinies. And so the poor people are forced to go to some sorry Emperick, who 'tis certain, will do them no good, and upon that disappointment, to some Cunning man, who will do them less. Nay, it has sometimes happen'd, that honest persons have been apprehended, Arraigned, and Condemned, through the advices of such men ; for in these Cases, it is observable, that a small matter will beget suspicion, and upon this multitudes of Proofs shall be muster'd

muster'd up, and so by a ready Climax, the poor people are hurried up to the Gallows it self. Such are the miseries on the one hand, and the delusions on the other hand, of the Superstitious, and ignorant Multitude.

C H A P. IV.

That Devils may do mischief to man or beast, without any Association with Witch or Wizard.

THough we do not deny, but shall hereafter prove that there are Witches, and Necromancers, and such persons as make wicked Contracts with the Devil, to the ruin of their own souls, and the prejudice of others; yet it is most certain, that the Devil often does much evil of himself (by Gods permission) without any Association with any of his forementioned Instru-

(22)

Instru^{ment} being possessed with an evil spirit, he makes against the world, and he goes about catching whom he may devour, holding upon all opportunities and advantages, whereby he may tempt or enslave us, or disturb our peace, or endanger our Salvation. Thus in the beginning did he enter into the Serpent, while there was yet no Witch to employ him. So when God gave him leave, he entered into the *Sabæans* and *Chaldeans*, and stirred them up to rob *Job* of his Cattel. He burnt his sheep also with Fire, blew down his house upon his Children, and killed them, and at last most cruelly tormented the body of *Job*, and affrighted him with Visions and Dreams, and this without any the least suspicion of Witchery. To these examples we may add those, whom the Gospels mention to have been possessed in the days of our Saviour; and the Herd of Swine which by Christs permission

mission were driven head-long into the Sea by a Legion of Devils. He does not always need to be set at work by his Imps and Associates. If God permit him to afflict us, either for our sins, or for the tryal of our Faith, or Patience, or any other vertues; he is soon ready to execute his Office, and to proceed to the utmost of his command. It is our happiness that he hath his Chains of Restraint, that his power is limited, and his malicious nature kept within its bounds, otherwise our condition were miserable, even beyond relief: he would not stand to tempt some, or more fully to contract with others; but his first business would be utterly to destroy us all. Thanks therefore be given to thee, O Almighty *Jesus*, who hast overcome the Devil, and dost still reserve him in Chains to the Judgment of the Last Day.

C H A P. V.

That seeing Men, or Women, or Beasts may be Afflicted from some natural Causes, or that some persons may on purpose Counterfeit many things; or that the Devil himself may be the sole Worker, people ought to be cautious how they Ascribe their Distempers, or Troubles to Witchcraft.

THere is nothing more common with men of Shallow understandings and Loose lives, than to Ascribe every little Cross, or unfortunate accident to Witchcraft. It shall therefore be my Business in this Chapter to dissuade men from a Practice so vain, and fruitless in it self, so dishonorable and displeasing to God, and so prejudicial to the health of their own Souls; and there are many reasons

sons to convince them of this folly, as for example.

1st. The consideration of Gods own hand afflicting us to bring us to the remembrance of our Duties, and to call us to Repentance and Amendment of life, the power of natural causes, and the liberty which is sometimes given to Satan without any Association with a Witch, as hath been shewed in the former Chapters.

2^{dly}. An approved truth by the experiences of all Ages, That those, who never Dream of Witches, or ever regard them, are hardly at any time tormented or hurt by them: But on the contrary, such as live in suspicion of them, such as are afraid of them, or seek to please them with Gifts, have commonly some mischief done, as the Reward of their fears and jealousies. And truly the judgments of God in this particular are very just, in punishing them by the same instruments they stood in fear of, who have more awe

for the Devil, than confidence in God.

3dly. All do grant, which have any knowledge in the power of Witches, that they work only by the Devil; for though themselves do Threaten, Curse, make Images, and the like; yet the Devil is the great Instrument that works the Mischief. Therefore the advice of Saint James is not unseasonable in this Instance. *Resist the Devil, and he will flie thee.* Resist him, and he shall have no power to hurt thee, either by himself or by the instigation of any Associates. She may bid him go, but he cannot do till he hath leave from God, who will never grant it to hurt his own peculiar people; nay, he will be as an Hedge about all those that put their trust in him.

4thly. The manifold evils, which continually result from wicked practice, as

1st. It draws mends minds from the true fear of God, making them
to

to stand in awe of the most wicked and wretched creatures in the world, the Devil and a Witch, than which nothing can be a greater dishonour to the Creator, or more prejudicial to their own Souls.

2. It bringeth honest and innocent people into suspicion and Infamy, and the hatred of all the Neighbourhood: for thus if the Horse be sick, or the Cow dead, or the Plum-tree do not blossom kindly, some harmless old woman is suspected, all her words, postures and actions are most critically observed, and the most malicious reflections made of them, that the envy of man can invent. So the poor creature comes to be hated and abused, and revil'd by all that know her, and that infamy shall never be wiped off her and her generation, even by her most Religious or innocent deportment of her whole life. Hence the poor woman is made miserable all her life, and her family Scandalous to succeeding

Ages, through the unreasonable fears and jealousies of foolish and inconsiderate people. But this is not all ; for it does sometimes happen, that the suspected (though Innocent) is hal-
 led before Authority, and her life not seldom endangered, sometimes taken away.

The last Argument is from this consideration, That the Scriptures never ascribe our pains, vexations, anguish of body or of mind, losses of our Goods, or any other Cross whatever, to Witches; but to the hand of God, or to men openly and violently Robbing, Spoiling, or Killing. Where it may be demanded why, seeing there is such mention of Witches, and Sorcery, and the like, unlawful Arts in the Scriptures, they do not Ascribe any harms to them, as men do in these days : and the reason is, for that the Word of God doth never Assign Instruments to be set on work by him, which have not power in themselves
 to

to do what he employeth them about, whether it be Angel, Devil, or any other Creature ; and to teach us that they are but *Satans* slaves, and that it is not they, that do any, but that whatever is done, is the work of the Devil.

C H A P. VI.

That there are Witches.

THat there are Witches, and such Persons as from contracts with the Devil have undertook, and seemingly performed some strange things ; (though denyed by some Sensual men of this Age, whose Interest it is, there should be neither Heaven nor Hell, and who have therefore proceeded from the denial of the Soul, to the denial of Spirits, and from thence even to the denial of the Existence of God himself) is yet deducible from several reasons.

1st. And first from the most Ancient and veracious Authority of the Word of God, in its forbidding such Diabolical practices, as in the first place. *Deut. 18. 10, 11, 12. There shall not be found among you any one, that maketh his Son or his Daughter to pass through the Fire, or that useth Divination, or an Observer of times, or an Inchanter, or a Witch,*

Or a Charmer, or a Consulter with Familiar Spirits, or a Wizard, or a Necromancer.

For all that do these things are an abomination to the Lord: and because of these abominations, the Lord thy God doth drive them out before thee.

From which words, it not only appears that there were those that worshiped Idols, that gave themselves to Diabolical Arts; but also that for these Abominations the Lord cast them out of the Land, and introduced his own people the *Israelites*, strictly charging them, that they abstain from
such

such unlawful practices. For the *Ammonites* caused their Children to pass through the fire, not as some have supposed to kill them, or burn them: but only to pay a kind of Adoration to that Element. For as *Heurnius* saith) *Ignem in Ur, Chaldaeorum urbe, Abrahami Patriâ adorandum ponit, gravi pœnâ in pertinaces promulgatâ.* Where yet there is no mention made of burning or killing. For who can believe, that *Solomon* Murthered little Children, or cast them into the Fire, because the Scripture saith of him, *Colebat Solomon Aſtharten, Deam Sidoniorum, & Moloch, Idolum Ammonitarum.* And yet this unhappy Custom hath so spread it self ever since throughout the whole world, that even in *America*, the *Brasilians* do the same, as *Johannes Lerus* in *Nav. Bras.* reports of them. And among Christians also Mothers did yearly cause their Children to pass over the Fire of Saint *John*; which Custom, though con-

demned by a Council held at *Constantinople*, and proved by *Theodore* to have been derived from this Custom ; is yet retained and practised amongst those of the *Romish-Church*. But to leave observations, and return to our intended Business.

We find in the History of the Bible, the names and practices of certain Witches and Sorcerers, as particularly we have the names of those two so famous or rather infamous Sorcerers of *Egypt*. 2 *Tim.* 3. 8. *Dan.* 2. 2. We read that *Nebuchadnezzar* had Dreamed certain Dreams, at which he was much perplexed, and very desirous to know the Interpretation of them ; he gave Commandment to call the Magicians and the Astrologers, and the Sorcerers, and the *Chaldeans*, for to shew the King his Dreams. So we have also accounts of other Witches, as *Balaam*, of *Jezebel* and her Witchcrafts. 2 *Kings* 9. 22. of *Manasses*, who to the rest of his wickedness, caused his Children to pass

pass through the fire in the Valley of the Son of *Hinnom*: Also he observed times, and used Inchantments, and used Witchcraft, and dealt with a Familiar Spirit, and Wizards. So have we Relations of the Sorcery of *Simon Magus* both in Holy Writ, and other Authors of good Credit, as *Act. 8. 9. Eusebius* his *Eccles. Hist.* which Historian tells us how he came to *Rome* in the days of *Nero*, and how strangely he Bewitched the people from the true Belief by his Magical Inchantments, till undertaking to flie in the Air, God was pleas'd, at the Prayers of Saint *Peter*, to throw him down, in which fall he lost both his Life, and Reputation.

To these Proofs we may add, the Practices of several Witches mentioned in the Word of God, as *Exod. 7. Isaiab. 47. 9. Ezeck. 21. 21.* and this we read of those that went to them. *1 Sam. 28. 7.* For so goes the story of *Saul*, when he said to his servants,

wants,

vants, Seek me a woman that hath a Familiar Spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman which hath a Familiar Spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night. So also did Balack send to Balaam to Curse his enemies. All these things were done, contrary to the practice of good *Josiah*, who, as the Sacred Records report, put away the workers with Familiar Spirits, and the Wizards, 2 *Kings*. 23. 24. These are such evident Proofs, that it is to me a wonder that any one, who believes the Scriptures, can offer to deny the existence of Witches, though there were no Demonstrations in these our days, to evidence this so palpable a Truth.

C H A P. VII.

*Of the ground of Witchcraft, and of
all the Practices thereof.*

ALthough some persons, who have not altogether denied that there is a certain kind of *Magick*, will not yet be perswaded, that there is any Contract with the Devil; we shall endeavour to prove that there are Leagues and Covenants made betwixt wicked persons and the Devil.

1. The word *Chabor*, which is an Inchanter, signifies one joyned to another in League and Society; now we cannot suppose this League to be with any other than the Prince of Darkness, who Cooperates with these his Vassals, in their black and ungodly Actions.

2. From the Confessions of some of these miserable Creatures, may be confirmed

confirmed what we here go about to Demonstrate. One *Cyprian* (whether the Ancient Father, or some other I am not certain) avouches it from his own experience, who was himself once ensnared in an actual and explicit Obligation with this black Angel; but afterward through Gods mercy, was unloosed from those destructive Ties. So that as his Experience in the practice of Magick, rendred him a sufficient Witness, his Conversion to Christian Principles should engage us to Credit what he says, to be unfeigned.

And lastly, the privy marks and brands of the Beast, found in several parts of Witches bodies do confirm it; as also the very Copies of the Bonds, wherein Witches have confirmed their League and Familiarity with their Lord and Master, of such an one speaketh Mr. *Fox*, where the Bond was thrown amongst an Assembly gathered together in Prayer and Fasting,
for

for the Deliverance of a Young-Man thus engaged to *Satan*. But it may be objected, that such Leagues and Contracts are not needful, forasmuch as the renouncing of God, and giving ones self over to work uncleanness with greediness, is an implicit Covenant with the Devil; and that therefore no such expresse Ceremonies are necessary, for the Holy Scriptures say, *That his Servant a man is whose work he doeth, whether of unrighteousness unto Death, or of Righteousness unto Salvation.* To this I answer, that the Devil, who has ever since his Fall from his glorious Dignity into the Regions and power of Darkness, and Confusion, made it his business to bring Mankind into the same State of Damnation; and in that he could not violate the most Sacred Deity in his own nature, he has gone about to deface his Image engraven in the Soul of man; does delight to imitate God, yet so as thereby to oppose him: so
that

that as God makes a Covenant with his, so will the Devil with his; as God hath his Seal of Covenant, so will the Devil have his mark; as God confirmeth his by Blood, so will the Devil have blood to ratifie the Covenant, which he and his do make. Hence the Learned have observed, that in the times of ignorance, when the Devil had Dominion in the world, and through Gods permission led Captive mens minds in the dark mazes, and *Mæanders* of Superstition and Idolatry; those Devil-Idols in their names, had some resemblance to the Divine attributes; and also most of the Rites and Ceremonies used in the Solemnities of those *Pagan* gods, were in some measure (though not obvious to each capacity) conformable to the Divine Institutions enjoined to his people the *Jews*.

A second reason of such Contracts may be, thereby to aggravate the sins of Witches, and thereby to engage them

them deeplier to do him Service. For having led them on beyond hopes of mercy (though that, as the rest of his principles, be but a Fallacy) they will be apt to wallow in all manner of Beastial and Sensual delights, and without consideration plunge themselves into a desperate confusion ; which conceit is increased and confirmed in them, when they remember how they have renounced God, and given themselves to the Devil ; who by this means holds them fast, and animates them to rush on, as a Horse into the Battel, to their utter ruin and destruction.

And though it is sadly apparent to all those, not wholly given over to a reprobate sense, that this malicious enemy of our Souls, goes about seeking all opportunities to hurt us ; yet so sadly are these poor Creatures itupified, that they do, *Festinanti Equo calcaria adhibere*, lay an obligation upon him that is ready at any time to attend them. Hence is it that they
need

need not much soliciting to a Contract, forasmuch as they think thereby to secure themselves of his Service, and have him always ready to prosecute their commands. This is that which disposes them to the reception of such agreements, giving them (as they fondly conceit) Superiority over that mighty Spirit that rules in darkness, though on the Devils part it extends no further, than to a short compliance with their humours in order to his detaining them from works of repentance, and a retrospection into their own wicked and wretched condition.

Now although upon consideration of the infinite loss accruing to men from such actions, it may seem strange, nay almost incredible, that they should be wheedled into such pernicious extravagancies; yet if we have respect to the lamentable propension of humane nature, to that which is contrary to the heavenly Injunctions; and
to

to the sinful follies proceeding from such propension, it may be sufficient Demonstration to enforce us believe this assertion; that there are such persons as (besides that indirect and unwilling Homage which is paid ever since the loss of integrity) do tie themselves in *Spontaneous* Indentures to the grand Master of Confusion.

No wonder then if the Devil catch those that greedily come unto his bait, since his Wiles and Devices are oft too powerful over the most Righteous and holy; does he not many times lie at lurch, and ensnare those who make it their business to watch against him, and if he dares come into the most Sacred places of Devotion and Piety, to molest, no wonder if he Domineers amongst such Debaucheries and impiety as is usually found in these Covenanters, who are such as are involved and swallowed up in Earthly thoughts and Meditations, having lost the Sense and Knowledge

of Divine Mysteries; being given over of God unto *Satans* Temptation. How can they then resist? Man is weak; *Satan* is strong and subtle, of great experience in serching out and prying into the several humours and inclinations of men, and by his great skill enabled to make his approaches to 'em in such a manner, as is most agreeable to their humours.

He can insinuate himself into their very thoughts, filling them with Conceits and high Imaginations; making them grow excessively Proud, Luxurious, and Ambitious, desirous of vain knowledge; tickling them with Pride of having Spirits at their beck, to tell them strange and curious things; acquaint them with the nature of Diseases; and work miraculous and unusual Feats, not practicable by others; as also to supply them with what is satisfactory and pleasant to their unruly exorbitant Passions.

There is one thing especially, which
has

has caused many to give themselves over to the Devil; that is, the desire of revenge. Many Examples may be had in Authors of this kind; wherefore I thought it needless to trouble my self about setting them down.

No wonder then if such disorderly, violent, inconsiderate persons, so greedy of attaining their ends, so wholly estranged from all goodness (as these who are the subject of our Discourse usually are) should seek for means to the Devil, to enjoy their inordinate desires, as regarding more the satisfaction of their present will, then respecting their future state after death.

All these things duly considered, it is not strange to think, that a man or woman may be so seduced as to revolt from God, and make a Solemn Covenant with his, and their utter and profest enemy.

C H A P. VIII.

That besides the forementioned open and express League, there are certain practices used by Witches, which imply a Compact without any form of words.

THough the practices of those miserable Caitifs, who do, *conceptis verbis jurare*, to fight the Devils Battels, be so abominable, that no man, not wholly destitute of grace, but abhors them; yet there are another sort, not lookt upon with so much detestation, which ought to be as much detested, as lying under an equal pressure of Guilt with the former. I mean such as not being in actual League with *Satan*, perform such acts of Witchery, as do in a covert manner imply a League, and Homage due to their Black Master.

These

These are such as we usually call White Witches ; a sort of Sots who being Gull'd, and having their understandings Debauch'd by Superstition, do evil that good may come of it, that is, use Charms, Spells and Incantations (all which are of no force without the Cooperation of the Devil) to remove Distempers, and do certain Feats in some measure useful to Mankind, yet of pernicious consequence to themselves.

It may be objected, that 'tis not probable the Devil will attend those his immediate Servants without some security, that they shall continue his. To this I answer, that they being something queasie, and not able altogether to relish the open Blasphemy, and Impiety the others run into; he is contented to deal with them after another manner, and so lets them think themselves loose, whereby he holds them the closer to him. He lets them make a shew of Religion, go to Church,

hear the Word, and otherwise imploy themselves about seeming good things. And 'tis indeed a main Policy in the Mystery of iniquity, to appear in feigned Colours.

For if a man or woman delight to use Superstitious Forms of words, and think there is a secret power, and force in Herbs, Minerals, or the like; and in using them, desireth in heart to have the thing effected; the Devil (who is ready to seize his prey upon any occasion) to comply with them, seconds their Designs with success: and so there is a secret Compact, for they have desired, and he hath consented, and wrought the Business too.

Therefore those that do such things are in a kind of League with the Devil, though ignorantly they think otherwise; and as those which in Christs name Cast out Devils, though they openly followed not Christ, yet finding success in their attempts, were
not

not against Christ, nor likely could speak ill of his power, by reason of their Secret and implicit Faith, and Covenant with Christ: so these kind of persons finding their practices successful, are not against *Satan*, nor can lightly speak ill of his working power, because of the secret and implicit League they have with him; more especially, because of the profit, they find insuing to them thereby. And so he rests satisfied with this thought of them, that they will be surely his, because they are not against him; as also he lets them please themselves with hopes of Gods mercy. For that in thus doing, they suppose they sin not, nor are in danger of the Devil, nor under Gods wrath, as are the others, who are profest and direct Votaries of the Black Saint that rules in the Children of Disobedience.

C H A P. IX.

The reasons and grounds of Witchcraft further Debated on.

THat there are Witches, Sorce-rers, and such like, may be observed from what hath been said in the former Chapters; also that there are Leagues and Obligations, both express and tacit; now for a further confirmation, let us a little observe, what Force or Efficacy there lies in natural things.

That which Philosophers affirm of Nature, how she abhors a *Vacuum*, may well mind us of the wonderful Connexion, and strict Ties wherewith the things of this visible world are linkt together amongst themselves, and the secret relation that is betwixt these and the intellectual world, and of this *cum Archetypo*. This being
observed

observed by the *Ægyptians*, they called Nature Magick, by reason of the Efficacy it has, *in attractu similium per similia, & convenientium per convenientia.*

This Attraction, or mutual Coherence of Superior with inferior things, the *Græcians* call *συμπάθεια*, which we have Englished Sympathy. So the Earth (to explain it) agrees with the Water in that they are both alike cold; the Water with the Air in moisture; the Air with the Fire in heat; the Fire with the Heavens in purity of substance. Nor is the Fire joyned with the Water but by the Air; nor the Air with Earth, but by the Water: Stones and Mettals have *quid commune* with Herbs and Plants, these with Animals, Animals with the Heavens, the Heavens with Intelligences, these with the Divine Attributes, and with God himself, by whose Image or similitude all things are made.

The

The Universe is the Image of God, Man the extract or Epitome of the Universe, sensitive Creatures of Man, vegetatives of sensitives. Again, Plants agree with Brutes in vegetation; Brutes with Man in that they are both sensitive; Man with Angels in Intellectuals; Angels participate of Immortality. Divinity infuses it self into the mind, the Mind is communicated to the Intellect, the Intellect to the Will, the Will to the Imagination, this to Common sense, Common sense to the Senses in particular, and the Senses to the things sensible; and such is the Coherency of Nature, that every Superior power Communicates it self to the inferior, by a continued Series of Mediums; and every inferior being participates of the highest, by being linckt to the middle Beings. So that, as things being disposed into so wonderful Order, into a capacity and possibility of effecting many things so remote, and unusual
to

to what commonly happens, should Teach us to be cautious how we ascribe whatever is something strange, to Witches and Magical operations; So it may confirm us, that what is related concerning the Practices of these wicked people, is nothing but what is credible enough to be brought to pass, considering the great power of these Spirits, and the promptitude of Nature to strange effects.

For 'tis the Opinion of *Cornelius Agrippa*, that Spirits are easily induced to obey the Dictates of Witches and Wizards, when they make use of Charms and Incantations. To which alludes *Virgil*, where he says,

*Carmina vel Cælo possunt deducere
Lunam.*

No marvel then if the Devil insinuate, and twist his power into the operations of Nature, when he is sought unto, who is ready enough to
dance

dance attendance, though not desired.

Magicians affirm, that with certain ingredients, having a Sympathy with Supernatural things, rightly disposed *debitis circumstantijs*, *partim Physicè*, *partim Astronomicè*, Devils may be drawn to have Commerce with men. Which is also the opinion of *Iamblichus*, *Proclus* and *Synesius*, and of the whole Platonick School. And *Mercurius Trismegistus* tells, that an Image made up of some certain things peculiarly Consecrated to such a Spirit (they have names for them too) has been actuated by some Dæmon to perform most actions of the Animal life, as to Walk, Eat, Drink, &c. *St. Augustine* affirms the same in *libro octavo de Civitate Dei*.

A stone which is found in the eye of an *Hyæna*, holden under the Tongue confers the faculty of Divination. The stone called *Selenites* does the same. The stone *Synochitis* will hold a Spirit

rit raised up, so that he cannot depart till Licence from the Magician. *Xanthus* the Historian tells of a young Dragon, that was restored to Life by a certain Herb applyed to him by the Old one; and that the said Herb wrought the like Cure upon one *Tillo*. And *Juba* tells likewise of another man in *Arabia*, that was restored to Life by the Efficacy of Herbs. It is to be observed, that it is not my Design to ascribe every thing that happens *prætervulgaria*, to the working of the Devil and his Ministers, since Nature is so prevalent as to shew Miracles: but to inculcate to my Reader, that since Nature is so strong of it self, the Votaries of *Satan* may play such Feats, as makes them both admired and feared; being aided by him, who has for many Thousand years made Remarks, and Collected the Experiments of this so Self-powerful Nature.

Hence have Witches power to hurt
not

not only in outward Goods, or in our Bodies ; but they can work alterations in the Mind too, by Spells, Medicines, and Fumigations ; stir up to Love, Hatred, Mirth, Sorrow , vex to Madnels it self. Many instances might be brought to confirm what I say, but I think it needless to produce Examples : I shall therefore only endeavour to speak something of the manner how the Devil, at the Instigation of Witches, enters into the Bodies of men or women, and of the Symptoms usually attending the Possess.

First then for the manner. The Devil is wont before he enter into a man, to appear to him in some Frightful, Deformed Shape, uttering some strange and uncouth Noises, whereby he Discomposes the mind of the man to whom he appears, and disturbs his reason, working a Confusion and Disorder in his Intellectuals ; and after having so done, enters into the Soul,
now

now made a *Chaos* fit for the Reception of him who is the grand Author of Irregularity. This he most what does in the Night, or in Dark, Shady places, frightful by reason of their horrid solitariness.

He enters into the Possess thorough the Nose, or Mouth, or Ears, like a thin subtle Wind, or a Mouse, or some such little Animal; sometimes in their sleep, producing in their Imagination terrible Dreams, and so continuing those Devilish Phantries in them, when the Vitals are Disentangled from the Bonds of sleep, sometimes his Entrance is accompanied with a Chilness, and stupifying Cold through the whole Body.

The effects which unclean Spirits produce in these *Demoniacks*, are noted unto us by Holy Writ; which are as follows,

They sometimes make them Obstinate and Disobedient, backward to all that is good, and very desirous of
doing

doing Mischief to them, whom the Devil stirs them up to hate; as appears by *Saul* in the First Book of *Kings*. Chap. 18. who continued obstinate in persecuting innocent *David*, all the days of his life.

Sometimes they make them Lunatick, as in *Matthew* 17. he did his son, who came and prostrated himself to our Blessed Saviour, saying, *Lord have mercy on my Son, for he is Lunatick.*

Some are made Dumb, as appears from the 8th. Chap. of *St. Matthews Gospel*, where 'tis mentioned how one spoke to our Saviour, saying, *Master, I have brought my Son unto thee, who is possess'd with a Dumb Spirit*; as likewise from *St. Luke*, Chap. 11. others they deprive of Sight, as *Mat. Chap.* 12. others are Torn and Tortured in their Bodies, and Pine away; are brought into Fury, so as to fall violently upon any they can come to: some are struck with Infirmities incurable

curable by any Natural means, and of this sort was that Woman, held with a Spirit of Infirmary Eighteen years, healed by the Great Physician of our Souls, *Christ Jesus. Luke Chap. 13.*

Thus may be observed, both from Sacred and Profane Authors, the frequent and lamentable Mischiefs inflicted upon poor Man by the Devil, both in entring into and possessing their Bodies, as these before alledged; and in the external Assaults made upon their Temporal goods, of which the History of *Job* is a sufficient Testimony: as also by his mediate practices, performed by his Vassals the Votaries afore-mentioned; whom indeed, he more frequently imployes to execute his fierce Wrath upon Men. What power these have to do Mischief, *Isidore* tells us in *lib. 8. Etymologiarum. Cap. 9.* where he says, *Malefici dicuntur ob Facinorum magnitudinem. Hi Elementa concutiunt, mentes ho-*

E *minum*

*minum turbant, & sine ullo veneni
haustu, violentiâ tantum Carminis ani-
mas interimunt.*

C H A P. X.

*The Signs whereby one may Discover
whether a Party be Possess'd or Be-
witched.*

THat wicked Spirits have power to vex and disturb men, we have proved before by divers Examples; as also Cursorily shown the manner and most notable effects of such Practices: I now intend to say something of the Symptoms, whereby it may be known whether the distresses wherewith a person is Afflicted, ought or can be ascribed to Natural Causes, or proceed from the Supernatural Operations of the Devil, and his Ministers.

These Supernatural Operations are
reducible

reducible to two Heads; either to the immediate working of *Satan*, or to the mediate of Witches.

For the first, as it is unusually, so is it the more discernable when it happens, the Parties thus effected being Tormented with such Paroxysms, and violent motions in their Bodies, as cannot but give us to understand, what is the Lord of that Misrule, of those stupendous Gambols. As to the Second; Those Perturbations and Mischiefs occasioned by Witchcraft, are not so pernicious, as being more twisted and assimulated to natural effects. Hence many Diseases and Calamities, which do owe their Original really, and truly to the Impiety and Revengeful Dispositions of Witches, are mistaken to be nothing but the Disorder of the Natural humours of the Body, or the Casualties of Fortune, or rather Crosses designed to befall, by foreseeing Fate.

But to go on with our intended

Discourse ; when Learned Physicians can find no probable reason or Natural Cause of such Grief, Pangs, and violent Vexations as the Patient does endure, it may lawfully be Concluded that the Devils Finger is there. Persons Bewitched have sometimes a great swelling and heaving in the Belly, thence passing to the Throat, ready to stop their Breath ; set their Teeth together, shake sometimes the Leg, sometimes the Arm, sometimes their Head ; will hold their Arms or Legs so stiff, that they cannot be bowed.

As also when no Rules of Art or Experience can do good, but that the Disease grows worse thereby.

When the Distressed Vomit up Crooked Pins, Iron, Coales, Brimstone, Nails, Needles, Wax, lumps of Hair, Knives, and such like, which are Noted to come from several persons, as Witnesseth one Doctor *Cotta*, and produces Witnesses for the same ; so *Delrio, lib. 3. par. 1. quest. 4. Sect. 6 p. 10. 410.* Other

Other Symptoms I find set down by *Hieronimus Mengus* in a Treatise called *Fustis Dæmonum*, lib. 1. cap. 12. *Potissima (inquit) signa demonstrantia hominem esse maleficiatum, sunt cordis, & oris Stomachalis constrictio. Aliqui puncturas in corde sentiant, ac si acubus pungerentur, quibusdam cor eis corrodi videtur; alij in collo & renibus magnum dolorem sentiunt: aliquibus ligata est vena generationis. Quidam ex indispositione stomachi, quicquid ad sustentationem comedunt vel bibunt, per vomitum emittunt. Aliquibus ventus frigidissimus, tanquam flamma, per ventrem discurrit.* These being the most remarkable Signs, I shall not trouble my self, or my Gentle Readers Patience with Inserting what *Delrio*, *Boissardus*, *Cornelius Agrippa*, and other Learned Authors say in this matter; what I have here said being (as I suppose) sufficient.

C H A P. XI.

*That Witches are not to be sought unto.
The Conclusion of the whole work.*

THough some have made use of that common Distinction of good Witches and bad, to encourage themselves, and make some pretences for their recourse to those unlawful means, yet therein they do but deceive themselves ; forasmuch as all sorts of Witchcraft and Divination are forbidden by the Holy Scriptures. It is expressly forbidden, *Levit.* 19. 31. and in *Saul* we have an Example hereof, who added to his sin of Disobedience, that of enquiring at one that had a Familiar Spirit ; yet the profit he received was (but what is gotten by such as forsake the only true God, and run after lies ?) the knowledge of his own and his sons Destruction.

Learned

Learned men of all sorts, generally condemn this running to Wizards, as St. *Augustine* in *libro 10 de Civit. Dei*; King *James* in his *Dæmon, lib. 3. cap. 5*, St. *Basil*, St. *Chrysostome*; nay *Hippocrates* an Heathen; some Schoolmen hold it to be an Apostasie, as *Aquinas*, *Bonaventure*, *Albertus*, and the Edicts of Emperours, and all Learned Divines in our days hold it unlawfull; the Dead by Writing, and the Living *Vivâ voce* in their Sermons.

Nor is it at all consistent with reason, to assert the Lawfulness of enquiring of Witches, or using of Necromancers. For God who by his Eternal Wisdom created the World at first, does still by his power preserve the works of his Creation, and provides for every man, according to that station wherein he sees it convenient to set him; he has given him such opportunities, as to make himself happy if he please.

Has taught him to limit his Affections and Appetites, and mark unto him the Race wherein he is to perform his Course; and so ordered, that the Restraints are void of all unsweetness, and that a man is never more a Captive, than when he lets himself loose to Carnal Delights. So that a man in using the said Practices, does *ipso facto* declare himself a Rebel against the King of Heaven. Nor is this ever put in practice, but by such as have given themselves over to the things of this World. Will any man seek for Revenge against those have displeased him, at the Devils Instruments; that remembers who it is commands us to forgive one another our Trespases? or inquire of what is to come, that believes we ought not be solicitous for the Morrow?

The Arguments brought for the Lawfulness of Consulting with such as have Familiar Spirits, are so weak and frivolous, that I shall not trouble
my

my self to answer them, but only desire my Reader to take Notice, that this Discourse was Writ for no other purpose, than to Confute some Atheistical persons, who under the maintaining of that Position, That there are no Witches, Mask their disowning of all Spiritual Beings; and by consequence would take away all Religion, and Worship of a Deity out of the world, whereby they might the better deceive their own Souls, and run on in all Sensual and Brutish pleasures.

The End of the First Part.

THE

15

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page shows the binding of the book, and the overall tone is a warm, off-white or light beige.

THE
SECOND PART,
BEING A
DISCOURSE
OF THE
IMPOSTURES
Practised in
JUDICIAL ASTROLOGY.

LONDON,
Printed in the Year 1680.

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A Discourse concern- ing Astrology.

C H A P. I.

Of the Original thereof.



That Astrology, which
in our days by its
being mixt with so
many Superstitious
Fopperies, is become
suspicious and al-
most Ridiculous,
was at the first a thing of great Va-
lue, and worthy of the greatest con-
sideration, may be concluded from
the acceptance it found with the most
Famous men in the very Infancy of
the World; we may ascertain our
selves,

selves, that it was in use before the Deluge, from *Genesis* 18, where 'tis said that *Noah* entered the Ark on the seventeenth day of the second Month, and came out again (the Waters being gone from the face of the Earth) upon the 27th. day of the second Month, in the year following. That it is of great Antiquity cannot be denied, but who was the first Author of it is uncertain: yet its Credible that it begun at *Adam*, and was continued by his son *Seth*, and Communicated to Posterity; in reference to which Opinion, is the Story of *Seth's* Pillars; which Pillars were made (by reason of what they had heard from *Adam*, (*viz.*) that the World should be Twice destroyed, once by Water, and afterwards by Fire) to preserve the Sciences to them that were to replenish the Earth after the Deluge. One of which Pillars was remaining in *Josephus* his time, as himself Testifies, in *lib. Antiq.*

cap.

cap. 11. Μένει ἡ πλινθίνη ἄχει τὸ δεῦρο κατὰ
τὴν Πυραμίδα. But whether this of the
Pillars be Fabulous or no, it matters
not; it is probable enough that it
was found by the Ancients before
the Flood, whose Lives usually ex-
tended to some Hundreds of years,
a thing very requisite to the perfection
of Astrology; nor was it (con-
sidered in its purity) a Study unbe-
seeming those Noble Spirits. In fa-
vour of this Opinion may be alledged
that of *Josephus* in cap. 7. lib. 1. that
Enoch left a Treatise of Astrology, or
(Astrology being taken after the
Modern distinction) of Astronomy;
which Treatise is yet extant in the
Kingdom of the Queen of *Sbeba*. *Ter-*
tullian quotes it in the 4th. and 15th.
Books *de Idololatriâ*, and in the Book
De habitu muliebri. cap. 3. where he
proves by many Arguments, that those
Books are not spurious; and answers
the Objections that may be brought
against it. Now although the Testi-
mony

mony of so Learned a man as *Tertul-
lian*, may stop the Mouths of all such
as out of Sceptical humour may doubt
the verity of what has been said ; yet
considering the great propension of
some in our days, to overthrow what
ever sound Doctrine has been Taught
by the Seniors, aswell in Knowledge
as in years, I shall endeavour to prove
the Antiquity of this most Noble Sci-
ence by force of reason.

1. 'Tis not to be doubted that *Adam*,
both by reason of his Converse with
Angels, and his great insight into the
Intellectual world ; as also by his
great knowledge of this visible world,
which render'd him capable of distin-
guishing things, and giving a name
futable to the Nature of each thing ;
could understand the Nature of the
Heavens, and those splendid Bodies
there placed. So that if the Beauties
of those Cælestial Bodies were Created
to be subservient and significant to
the Microcosm, it is most certain, that
the

the first Father of Mankind, understood it.

2. The Wise and ever-True God, who has made every thing good, and made nothing that was not to be of some use to man, did certainly never design that Glorious and Resplendent part of the World, to be for a Gazing-stock only, and not have operation or influence in the Universe; but to be a general Moderator, and Govenor of the most material Actions of Mortal Bodies; as he has reserved to himself the disposing of that pure substance Mans Soul. And such was his love to Mankind, that he would Teach a way whereby they might recover part of that Knowledge was lost in the first Mans Fall and Disobedience. And so that they might not be altogether involved in Darknes, and obscurity of what was to come, he Taught them to Read in that Great Volume, the Chief Contingencies of their Life.

That what I say is probable, and

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not

not an Idle Whimsy of some Melancholick Brain, is Manifest from the common Opinion of Learned Men among the *Jews, Greeks, and Latines*, and others, who call the Heavens a Sacred Book, wherein by those Capital Letters (the Stars) may be read the Events of things below. The Learned *Origen*, upon this place of *Genesis*, *Et erunt in signa*, Affirms, that the Stars were placed in this Order in the Heavens for no other end, but to shew, by their diverse Aspects and Figures, whatever is to happen while the World indures, aswell in general as in particular; yet not so, as that they were the Causes of all these things: never any such thing came into the Thoughts, much less into the Writings of this Learned Man. For as the Prophecies that are Written in Books, are not the Causes of those Events, which they foretel shall happen, but only the Signs; so may the Heavens be (says he) very justly called

called a Book, wherein God hath Written, *all that is, hath been, and hereafter shall be.* And for Confirmation Cites a Passage out of a Book called, *Narratio Joseph*, wherein the Patriarch *Jacob*, giving his Blessing to all his Children, upon his Death-bed, says, *Legi in Tabulis Cæli, quæcunq; contingent vobis & Filijs vestris*: whence the same *Origen* concludes on this Question, *Utrum Stellæ aliquid agant?* That some Mysteries may be assuredly Read in the Heavens; by reason that the Stars are disposed and Ordered there in the Form of Characters. *Julius Syrenus* has undertaken the Defence of this Doctrine, and holds it a most safe and true Opinion. *St. Augustine lib. 2. contra Manichæos, cap. 2.* has this Expression; *Neq; in illis corporibus Cælestibus hic latere posse Cogitationes credendum est, quemadmodum in his corporibus latent; sed sicut nonnulli motus animorum apparent in Vultu, & maximè in oculis, sic in*

illâ perspicuitate ac simplicitate Cælestium corporum, omnes motus animi latere arbitror. All the *Platonists* in a manner were likewise of the same Persuasion, and this is the reason that *Porphyrie* assures us, that when he had resolved to have killed himself, *Plotinus* who had Read his intention in the Stars, hindered him from doing it. To the same purpose is that of *Orpheus*,

-----σὴ γὰρ ἐν ἄστροις
Ταῖς ἀναλλάκτοις ἐφημοσυναῖσι τρέχουσα.

————certus tuus Ordo
*Immutabilibus mandatis, currit in
Astris.*

Amongst the Modern men, *Flud* has this expression in his Apology for the *Rosie Cross* men, *In Cælo (inquit) inserti & impressi hujusmodi Characteres, qui non aliter ex Stellarum ordinibus conflantur, quàm lineæ Geometricæ, & Literæ Vulgares ex punctis,*
superfi-

superficies ex lineis, Corpus ex superficibus.

Postellus gives us this account of his own Experience in this matter, in these words; *Si dixero me in Cælo vidisse, in ipsis Linguae Sanctæ Characteribus, ab Esrà primum publicè expositis, ea omnia quæ sunt in rerum naturâ constituta; ut vidi non explicitè, sed implicitè; vix ullus mihi crediderit: tamen testis Deus, & Christus ejus, quia non mentior.*

After the Deluge, and the scattering abroad of the Nations through the whole Earth, the Study of Astrology was likewise Dilated, and become common to many Nations: so that they not only Vied one with another in the accurateness and perfection of Skill, but also about the Invention of it; every one desiring to ascribe the Invention of so Noble a Science to their own Country: but 'tis most probable, nay in a manner certain, that they of *Asia*, (con-

sidering that *Adam* was there made, and that *Noah's* Arks rested upon a Mountain in that part of the world, from whom the Face of the whole Earth was Inhabited) were they who first improved this Study. Nor is it reasonable to think that the *Asians*, who were settled in a Residence, and had both Motives and Opportunities enough , should let the *Africans* or *Europæans* outstrip them in the Invention of Arts, who were Cumbered for many years in finding out convenient Habitations, and in defending themselves from the IncurSIONS of their troublesome Neighbours.

Amongst the *Asians* the *Chaldæans* Challenge Priority in this matter, and glory of instructing other Nations herein, according to which is that of *Herodotus in Euterpe*: πῶλον μὲν γὰρ, καὶ γνώμονα, καὶ τὰ δυνάμεθα μέρεα ἢ ἡμέρας παρὰ Βαβυλωνίων ἔμαθον Ἕλληνες. i. e. The *Graecians* Learned of the *Babylonians* or *Chaldeans* the Doctrine of the Poles, and

and of dividing the Day into Twelve parts. Likewise *Didorus Siculus* in the Third Book of Antiquities, Testifies of the *Chaldæans*, that by long observation of the Course of the Stars, they found out their Nature , and Foretold things that were afterwards to come to pass; *Tully* likewise in *primo de Divinatione* ; *Principio* (*inquit*) *Assyrij, ut ab ultimis auctoribus repetam, propter planitiem magnitudinemq; regionum, quas incolebant, cum Cælum omni ex parte patens, atq; apertum intuerentur, trajectiones, motusq; Stellarum observaverunt.* Nor is it meet that we forget *Abraham*, a man so highly approved of by God, who was a *Chaldæan*, and the Chief Astrologer of the *East*, of whom *Be-rosus*, as *Eusebius* says, spoke in this manner, μετὰ δὲ τῷ κατακλυσμῶν δεκάτῃ γενεᾷ παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνὴρ, καὶ μέγας, καὶ τὰ ἔργα ἐμπιερός. *Decimâ vero post Diluvium generatione apud Chaldæos erat vir justus , & magnus , & Cælestium*

F 4 *habens*

habens experientiam. i. e. in the Tenth Generation after the Flood there was amongst the *Chaldæans*, a Just and Great Man, one well skill'd in the Heavens; which no doubt is meant of *Abraham*, who was so Famous in respect of the great sway he bore as a Nobleman; but more especially for his Piety, and Sober manner of Living, and his Miraculous and Conspicuous Preservation in all Dangers, by the immediate hand of Providence. *Abraham* Learn'd of his Father *Thare* or *Terah*, which is the Opinion of *Philo* in his Book of Nobility, where he Writes thus of *Abraham*, and his Father *Thare*, τὸ ἦν Ἰουδαίων, πρεσβύτατος, γένους μὲν ἦν Χαλδαίων, πατὴρ δὲ Αστρονομικῶ, ἦν περὶ τα Μαθήματα διατείσκωντων. *Primus Patrens Judæorum Chaldæus erat Natione, Patre prognatus dedito syderali Scientiæ, uno ex ijs, qui circa Mathematicas versarentur.* Where by πατὴρ Αστρονομικῶ is meant *Thare* the Father of *Abraham*.

Now

Now although we ought to look upon the *Chaldæans* as the First and most Eminent in this Faculty, yet we are not to look upon them as the sole Monopolists of Sydereal knowledge; the *Bactrians* will put in for a share, and say, that though they did not first lay down the Rules, yet they improved them as high as any; Witness their so famous *Zoroaster*, who as *Justin* tells us, *in lib. primo Epitomes Trogi, Primus Magicas Artes dicitur invenisse, & mundi principia, Siderumq; motus diligenter observasse*: and was doubtless as expert in this Reading the Starry Book, as the greatest *Chaldæan* of them all.

The *Ægyptians* Learned from the *Assyrians*, and had the same convenience for the Business; that is, a plain Champaign Country, and an Air seldom or never Overcast with Clouds, or Vapours to hinder the Eye from Viewing the Motions of those Glorious Bodies. 'Tis the Opinion of
Vossius

Vossius in his Book *De quatuor artibus popularibus*, That *Abraham* brought it amongst them when he Travelled into that Country; but however it was, they proved so good Proficients, as to invite the *Græcians* to come into their Schools for Instructions in this, and other curious Arts, as *Theon Alexandrinus* upon *Aratus* his *Διοσημεία* tells us, ἐδέξαντο δὲ αὐτὰ [φῆσι] Ἕλληες παρὰ Αἰγυπτίων, καὶ χaldaίων: i. e. The *Græcians* received these Arts from the *Ægyptians* and *Chaldæans*. And as Pride is still Fatal to great Parts, the *Ægyptians* puffed up with their Learning began to be Ungrateful, and Kick at their Masters the *Chaldæans*, they thought themselves more Skillful, and would have the Credit of Invention to themselves; on their side was *Diodorus Siculus*, who to make the Story Plausible Affirms, that *Babylon* is a Colony of the *Ægyptians*, first Planted by *Belus* the Son of *Neptune* and *Lybie*, who Erected a
Colledg

Colledg in *Babylon*, and set Scholars therein to Study Astrology, as they did in *Ægypt*. Yet *Diodorus Siculus* is to be suspected, as being too great a Favourer of the *Ægyptians*; and another thing which makes this Opinion Invalid is, that the *Egyptians* can produce no Observations before *Alexander* the Great; whereas the *Chaldæans* can prove theirs to be of far greater Antiquity.

The *Arabians* too were Skill'd in Astrology, as may be gathered from *Chap. 9. verse 9. of Job*, where mention is made of the *Pleiades*, *Orion*, and *Arcturus*.

The *Æthiopians* were not ignorant of the Stars and their different influences, for which they were behold-
ing to *Atlas* King of *Mauritania*, who is said to have Lived about the time of *Joseph* the Patriarch, or as others, about the time of *Moses*; and was so excellent in this Study, that the Poets Feigned him to bear up Heaven with his

his Shoulders. Having Traced Astrology through *Asia* and *Africa*; we will now bear it company into *Europe*, and see, by whom it was first Taught in this Part of the world, which is not inferior to the other for curious knowledge.

Though Learning be never more Disturbed and Eclypsed, than where a Country is embroyled in War, *Mars* his Drum being too obstreperous for the sweet lays of the *Muses*, yet 'tis observable that it follows the *Victor*, and delights to fix her Seat where the Sword has drawn a place of Defence to secure her from the Affronts of those that desire to enjoy the Liberties and conveniences others have in Lawful Possession.

It was then Learning began to flourish in *Greece*, when they had by their Prowess awed those that before Lorded it over them. And though it may be observed, that they were not altogether ignorant in Astrology, but had

had some Glimpses thereof at the time of the *Trojan War*, from *Homers* telling, how *Achilles* his Armour had Stars Engraven on it by *Vulcan*; as also from the Story of *Endymions* being Loved by the Moon, which was occasioned from his Observations concerning the Moon; as also *Phaethons* Guiding the Chariot of the Sun, from the like occasion: the Stories of *Orion*, and *Perseus*, and *Orpheus* his Harp, being made Stars, all which only intimate unto us, their skill in the Course of the Stars; yet 'twas never improved to any considerable height till *Thales*. Before his time, they had only so much knowledge therein, as to know the Seasons of the year, and the Rising and Setting of some remarkable Stars; such an Astrologer was *Hesiod*, and such *Plato* calls ἀστρονομῆντας καὶ ἡσίοδον, men only indued with the little Rudiments, and unacquainted with that accurateness which *Thales* brought in; of whom

whom *Diogenes Laertius* gives this account in *Vitâ Thaletis* ; δοκεῖ δὲ χρηματικῶς ἀστρολογῆσαι, καὶ ἡλιαχὰς ἐκλείψεις, καὶ τροπὰς περιπαῖν, ὡς φησιν Εὐδήμος ἐν τῇ περὶ Ἀστρολογιμῶν ἰσοεῖα. *i. e.* most are of opinion that *Thales* was the first that Studied Astrology (in Greece) and observed the Course of the Sun, and Taught the reason of the Eclipses, as *Eudemus* says in his Astrological History. *Anaximander Milesius* was the Scholar of *Thales* ; he Taught that the Earth was the Center of the World, and that it was Round, observed the Tropicks, and Equinoctials, and Taught to know the hours by the shadow of a *Gnomon*. Scholar to *Anaximander* was *Anaximenes Milesius*, who found that the Moon borrowed her Light, and that the Interposition of the Earth betwixt her and the Sun, was the Cause of her several Phases.

After *Anaximenes*, was *Anaxagoras Clazomenius*, who Taught that the Moon

Moon had in it Hills, and Valleys like the Earth, and that it was Habitable; that the Milky-way was made by the Reflection of the Sun-beams; that Comets are a Mass of Sparkles, proceeding from the Stars by reason of their Swift Motion, Collected into one Body; that the Sun was a Round, Fiery-Ball, Bigger than all *Peloponnesus*; that the Heavens consisted of Stones, which yet do not Fall, by reason of that extraordinary Circumgyration. In the second year of the Seventy Eight Olympiad he foretold, that one of those Stones should Fall from Heaven, which (they say) came to pass by the River *Ægos* in *Thrace*; how much he was addicted to the Study of Astrology, may be gathered from this; One asking wherefore he was Born, he Answer'd, to Contemplate the Sun, and Moon, and the Heavens; to another, Rebuking him for neglecting his Temporal Affairs, and asking him if he did not care for
his

his Country, he said, Yes I do, (pointing with his Finger towards Heaven) that is my Country.

Pythagoras is accounted Chief of the *Italian* Sect, and Taught in *Italy* at the same time as *Anaximenes* did at *Miletum*: he is said to have first observed the Obliquity of the Ecliptick; he Taught that the Earth moved about the Sun, betwixt *Mars* and *Venus*. After him was *Democritus* the *Abderite*, and *Empedocles Agrigentinus*. About the first year of the Eighty Seventh Olympiad flourished *Meton*, the Son of *Panthias*, who Corrected the *Calendar*, and found out the *Circulum decennovennalem*, which we call the Golden Number; of whom *Festius Avienus*.

*Illius ad numeros prolixa decennia
rursum
Adjecisse Meton Cecropeâ dicitur.
arte,
Inseditq; animis, tenuit rem Græcia
sollers Pro-*

*Protinus, & longos inventam misit
in annos.*

Whereby is meant that *Meton* added Ten years to the Computation of *Harpalus*, who made Tables for Eight years only. This period of Nineteen years was approved of by *Euctemon* and *Philippus*, as best reconciling the Differences in the Sun and Moons Revolutions. *Eudoxus* the Son of *Æschines* a *Cnydian*, a Famous Geometrician and Astrologer, opposed the Period found by *Meton*, by one of Eight years, but to no purpose.

The Multitude of Commentators upon *Aratus*, will not permit me to leave him out of the Roll; he Wrote in Verse the time of the Rising, and Setting of the Stars, and gave Rules to know what Temperatures of Air would be upon the different Aspects and Positions of the Heavenly Bodies.

About the time of *Ptolomæus Philadelphus*, *Conon* Flourished, who Collected the Eclipses of the Sun and Moon; and it was he that first gave Notice of the Star called *Berenices Hair*, as *Catullus* says in his Poem *de comâ Berenices*.

*Idem me ille Conon cælesti lumine
vidit,
E Bereniceo vertice Cæsariem
Fulgentem clarè, quam multis illa
Deorum
Non sine taurino sanguine pollicita
est.*

About Ten years after him, that is, about the Hundred and Fortieth Olympiad, *Aristarchus Samius* was Famous for his skill; he followed the Opinion of *Pythagoras*, *Philolaus*, and those who held the Motion of the Earth. About the same time Flourished the Famous *Archimedes*, who made the Flying Dove, and the Artificial

tificial Sphere, wherein were Motions answerable to that of the Cælestial Bodies, the Artificial Planets keeping Correspondence with the Natural.

The Study of the Stars being now grown to a considerable height, wanted not Admirers in all the succeeding Ages, who imployed their Parts and Indeavours in these Speculations; and by their Industry and good Fortune, dayly added to the perfection of this Art : It were easie for me to give you their Names in Order, as they appeared to the world, to these very times: but that not being so necessary, I shall only speak something of the Progress it had, after the Decay of the *Græcian* Monarchy, and then proceed to my intended Discourse against the Defamers, and Blots to this Noble Science, the Judicial Astrologers.

I begin with *Alcuinus*, otherwise call'd *Flaccus Albinus*; not that he was the first, who deserved to be taken

Notice of, but for Brevity ; considering it would Swell my Volume to too large a Bulk to name them all. He was Born in *England*, a *Yorkshire-Man*, and was made Deacon in the days of *Offa* King of the *Mercians*, and was by him, for his great Learning, but especially for his skill in the Mathematical Studies, sent over to *Charles* the Great, and was by him Honourably received, and staid with him in *France*. He got a Grant for an University at *Paris*, and Taught the Liberal Sciences there. He Read Astronomy to *Charles* the Great, and shew'd him the use of an *Ephemeris*: 'twas he gave the *German* Names to the Winds, by which our seamen at this day call them.

This Kings being delighted so much with Astronomy, brought him into a good Esteem with the then King of *Persia*, who was addicted the same way, and sent him a Dial for the Planets, which was no less pleasant
for

for the Favour, than useful for the Ingenuity of it.

Not long after lived *Maimon* King of the *Saracens*, who caused *Ptolomies* System to be brought in again, after it had been a long time neglected. And Contemporary with him, was the Famous *Albumassar* the *Arabian*.

In the year One Thousand Four Hundred and Eighty, flourished *Marsilius Ficinus*, at first a great Favourer of Judicial Astrology; but afterwards Reading that Excellent Treatise of *Picus Mirandula's*, concerning that Subject, he Recanted, being convinced of the Fopperies thereof by the reasons of so Learned a Man. He was a Great man in all Learning, but an especial Admirer of *Plato's* Philosophy.

In the year One Thousand Five Hundred flourished *Abraham Zacuti*, Mathematician to *Emanuel* King of *Portugal*; he left a perpetual *Almanack* for the Revolutions of all the Stars.

From the year of Christ One Thousand and Five Hundred, Mathematical Studies grew so Universal, and well known in the Christian World, that it is impossible to Rank them in their Order, the Multiplicity of Students bringing Confusion into the History. I shall only therefore speak of the most Renowned. And first, with *Joannes Wernerus* a German, who was a most exact Observer of the Starry Motions; he Wrote two Books of the Motion of the Eighth Sphere.

Contemporary with him was *Joannes Blanchinus*, and about sixteen years after was *Joannes Stæflerus*; he Taught the way to make an *Astro-labe*, and Wrote Commentaries upon *Proclus* his Sphere; he was sometimes Master to *Philip Melancthon*, and inflamed that Learned man with such a Love to Mathematicks, as endured to his very Death. After him was *Henricus Baersius*, and *John Cario*, both

both very Eminent men, of which the first Wrote a Book of the Composition, and use of the Quadrant, the other of Practical Astrology, and *Ephimeredes* for many years.

In the year One Thousand Five Hundred Thirty Six, *Nicolaus Copernicus* became Eminent, one who revived many Opinions that had for a long time been Buried in obscurity; of whom *Ismael Bulialdus* in his *Prolegomena's* to Phylosophical Astronomy, gives this Character, *Nicolaus Copernicus vir absolutæ subtilitatis, non solum observator fuit, sed etiam Hypotheseos Pythagoricæ antiquæ instaurator. Per eum enim ex humanis cogitationibus exemptæ Ptolomaicarum Hypotheseon trica, & circulorum multiplicium involutiones, & ad Physicam simplicitatem revocatæ sunt hominum mentes.*

After him was *Petrus Apianus*, *Lucas Gauricus* a Neopolitan, and *Joachinus Fortius Ritbenbergius*, commonly

ly called *Sterck*, who lived at the same time with *Erasmus Roterodamus*; and was first moved to apply himself to study, by Conversing with *Erasmus*, and more particularly (as himself Confesses) by Reading that little Treatise *De ratione studij*.

In the year of Christ One Thousand Five Hundred and Sixty, Lived *Gerardus Mercator*, a man well Read in Astrology.

Many others there are, whom it is needless to insert, not that they were less deserving than others, but because these I have mentioned may serve to shew by whom, and at what times this Science has been propagated.

And though some may object, that I go against my self in thus playing the Herald, and reckoning the Ancestors of Astrology; and that it had been more advantageous to my Cause to have sought to have proved, that none of Ingenuity or Learning had ever studied in these matters: yet let them

them know, that it makes much for me upon Consideration, that none of these ever descended to these Nonsensical Fopperies, wherewith Judicial Astrology is stuffed full, and which has brought into Question the more material points of the Heavenly Reading. Nor have these Fortune-tellers any more reason to boast, that so many Worthy men have imployed themselves in Contemplating the Starry Bodies, than the *Romanists* to boast of *St. Peter*, and the Apostles Doctrine, forasmuch as both of them have lost their Art and Religion with Superstition and Fopperies.

C H A P. II.

A Discourse concerning Judicial Astrology.

THat Curiosity is the Epidemick Disease of the Mind, every man may Experience in himself, and
ob-

observe in others, which if it was not so, there had been no occasion of the present Discourse. Yet forasmuch as through the Impudent Rashness of some, and the Serious simplicity of others, not only the Stars, but also the Votes and Desires of men are reduced into an Art, and made (against their own Nature) Foretellers of future Contingencies; it will not be, I hope, impertinent to our present purpose, to Discusse the Business, and to Search out what Solidity and Truth there is in their Opinions and Tenets. Which that we may do, I shall reduce my Discourse to Three Heads.

1. A proposal of their Principles, who are persuaded of the Omniscience of the Stars, and have given up their Votes for Judicial Astrology.

2. An Examination of those Principles, to see how their Principles accord with reason.

3. A Confutation of their False and Erroneous Opinions, not only in the smaller

smaller Deductions and Conclusions, but also in the verry Fundamentals.

Of which I do not intend to make a long Treatise, but only briefly to Touch at the foresaid Method, and so have done.

Grand Patrons and Favourites of the affirmative (I mean Sticklers for Judicial Astrology) were the Priscillianists, spawned from the *Gnosticks*; who amongst other their prodigious Errours had this, that the Stars had especial and supreme Influence and Predominance over man, and Taught, that the several parts of his Body were in Subordination to the Twelve Constellations : Assigning to the Head *Aries*, *Taurus* to the Neck, *Gemini* to the Shoulders, and so of the rest, as you may be informed from every *Almanack* Writer, affirming that in good Earnest, which the Poets only spoke Allegorically, or rather *Poeticâ Licentiâ*; introducing Old *Atlas* with
the

the Heavens on his Shoulders, and his Body finely Spangled with Stars.

But to proceed to our present purpose; their main Arguments, and Strong Cables, the *Homerick* Chains wherewith they would Pull down *Jupiter* and the rest of the Stars to the very Earth, and imploy them as Link-boys, to direct us in our very Pilgrimage here upon Earth, are reducible to these Heads.

1. To places of Scripture, seeming to make for their purpose.

2. To reasons which they bring to make good their party.

3. To Experiments and Observations, by which they would expect Credit and consent to their Art.

First for places of Scripture. Those that are most urged by them are *Genesis* 1. 14. where its said, *Luminaria cœlestia a Deo posita esse in signa. Judges.* That the Stars fought against *Sisera* in their courses. Also

Job

Job 38 31. Canst thou bind the sweet influences of the Pleiades? or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons? Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?

That likewise *Psalms* the 19. 1. *The Heavens declare the glory of God, and the Firmament sheweth his handy-work.* And above all, that of the Star which appeared to the Wise-men or *Magi*, who came to see Christ; from all which places they would conclude, that the Stars are Signs of Future Events, and that diversly, according to their several Aspects, Conjunctions, and Oppositions.

The second Rank of Arguments, are such as are drawn from reason, which they Form on this manner, as First,

That there can be no other reason given of the vast number of Wandring-Stars.

2. There

2. There can be no reason given of the several Motions, so many Conjunctions, Oppositions, Trines and Quartiles, or why a Planet (suppose) should be sometimes in one Sign, sometimes in another, now exalted in his Dignities in his own house in full force and power, again sneaking amongst his Enemies, in some Constellation, clearly contrary to his own Natural Inclination; or why two or three Planets meeting at the Bull, or Ram, or any other Sign, should be very Civil and Sober, and all agree to one thing; and on a sudden (no body knows for what) fall out and come to Daggers drawing.

3. They say there is a strict Coherence, and Bond of Amity betwixt the Cælestial and Sublunary Bodies; that the Stars have certain Influences upon the Bodies of men, which prevail more or less according to their divers Positions: for example, that those who are Born in the *Interlunium*,
should

should be weak and subject to Diseases; and that those who are Born when the Moon is in Conjunction with Malevolent ill-natur'd Planets, do either die presently, or are troubled with *Epilepsies* at the New-Moons: that Physicians observe some Diseases to increase or abate according to the several Aspects and Positure of the Moon with other Stars. They reason further, that considering it is undeniable that the Stars have influence over the Elements, it should be absurd to deny that man is exempt from that Influence, since he does infallibly Participate of the Nature and Quality of the Elements; this is for the Body. That they Swagger over his Mind too, they Argue thus; The inclinations of the Mind follow the Temperature of the Body, and that Temperature of the Body is altered and disposed of by the Elements, the Elements by the Cælestial Bodies, therefore 'tis certain, that one may judge of the Manners
and

and Inclinations of men by the Stars.

Another reason they bring, is from the Author of Astrology, who (as they say) was *Seth*, and his Children, and that he, by reason of what he had heard from *Adam* concerning the Two-fold Destruction of the World, Wrote the Fundamentals and Principles of this Science on two Pillars, the one of Brick, and the other of Stone; as also that *Moses* and *Daniel* were skill'd in all the Learning of the *Ægyptians* and *Chaldæans*, and were not reprehended for it from the Mouth of God.

The last File to patch up a plausible Toleration for Judicial Astrology is, from Experiments and Observations Collected by Practitioners, and Recorded by Historians of very good Credit and Authority.

The first is that of *Julius Cæsar*, Written by *Suetonius*, who being Warned by an Astrologer, to beware of the Ides of *March*, and the time
being

being come, and seeing no danger, as the prediction seemed to signifie, he jeered the Artist, telling him that the Ides were come; who answer'd, They were indeed come, but not past, and the very same day was *Cæsar* Stab'd in the Senat-house, and dyed of two and thirty Wounds. At the Nativity of *Augustus*, *Publius Nigidius* who had calculated it, cryed out, that the Lord of the whole Earth was then born, which made *Augustus* favour the Astrologers ever after, and caused the Image of a Goat to be set upon his Coin, being born under that Sign.

Thrasillus and *Tyberius* walking together the Emperour design'd to have thrown him down a steep place, and have slain him, but he coming near the place begun to tremble, look pale, and shew divers Signs of horror and amazement; which being observed by the Emperour, he asked what was the matter: the Astro-

H loger

loger answer'd, He perceived some great danger very near him ; hereupon the Emperor relented, and forbore to execute his Tragical Design.

Vitellius being yet a Private man, the Astrologers told him he should be Emperor, and afterwards told him the day of his Death ; for the Emperor being displeased with the Astrologers, commanded they should all depart out of *Italy* by such a day : they cast out a Paper or Libel, wherein they desired him not to trouble himself with their going out of *Italy* on that day, for he should then go out of the world ; which according to their Prædictions proved true.

Xiphilinus in vitâ Neronis, Relates that when *Nero* was Born, the Astrologers foretold that he should be Emperor, and slay his Mother, which also came to pass.

Many other Experiments may be brought for the Credit of Astrologers, which I shall not set down, to avoid
Pro-

Prolixity; who has a mind to know them, may Consult *Latin* Authors, and find to their Content: these being of most Validity I have taken Notice of, partly engaged thereunto by my proposed Method, and partly to avoid the Censure of the adverse party, who might else have complained of Foul-play. That we may in short lay down what is to be thought of this Art in general, and its Fundamentals, we must make a distinction between certainties and uncertainties, distinguishing them both from what is manifestly False, and examine what power the Stars have over inferior sublunary Bodies, how far this Art extends it self; and what is beyond the Reach both of the Stars and Astrologers, and so we may come to know, what Prædictions may be certainly had from the Heavens, what only probably, and what cannot be known at all.

From the Stars, especially from

the Sun and Moon, may be known the Succession of Day and Night, the Four-fold Distinction of the year, Remarkable Alterations and Changes of Weather, as Winds, Rain, Tempests, &c.

Also it cannot be denied, that the Cælestial Bodies have their Influence and Operation upon the Elements, especially upon the Air, so as to make it sometimes Healthful and Sweet, sometimes Noxious and Destructive. Also that there several things, which have a particular dependance upon the Moon, and those not only Vegetatives, but also Men, as may be observed from those we call Lunaticks, which is thus effected. The Devil who is of great Experience and Subtlety, Chooses those times for the Disturbance of such persons, when the humours flow abundantly in the Body (occasioned by the Course of the Moon) and so insinuating himself into the humour, easily Disturbs the Imagination. Astro-

Astrologers may also give certain information of the Periods and Motions of the Cælestial Orbs, the distances, Rising and Setting of the Stars ; the Conjunctions, Oppositions, and other Aspects, of the Eclipses of the Sun and Moon, because those things depend upon the Regular and necessary Course of Nature.

Amongst those things which are only probable, and Contingent or to be Guest at, are particular alterations in the Air, Collected from the observation of certain Changes, usually attending such an Aspect of the Planets, as also Epidemical Diseases ; all which are only Contingent, because there may, besides those general and remote Causes (I mean the positure of the Stars,) occur several more immediate Causes, which may disturb the iotherwise-natural Effects. Such are the Interposition of some Star in the Aspect observed of a contrary Nature, not known of by the Astrologer ; the

different Qualities of Countreys, and the diverse Temperatures of the Air, which may abate the Influence, and perhaps change the Nature of the Effect.

If Astrologers Err so frequently in their Prædictions of the Weather, and other things which depend upon Natural Causes, we may confidently affirm, that those things which depend meerly at the will and pleasure of man, are such, as Astrologers cannot at all judge of.

To shew the vanity and idleness of this Science, I shall make use of Authority, both Divine and Humane, 2. Reason, and 3^{dly}. their own False Observations and Prædictions.

As for Divine Authority, no greater Argument can be brought against it, than that it is so often spoken against in Holy Scriptures, as in *Numb. 23. 22.* where all manner of Divination is forbidden, inquiring after that which is to come is forbidden, *Prov. 27. Eccles.*

(III)

Eccles. 8. 6. God by his Prophet *Esaiah* Taxes the vanity of this Art, and of those that are Deluded by them, *Eesai. 47. 12. 13.* Stand now (says he) with thy Enchantments, and with the multitude of thy Sorceries, wherein thou hast laboured from thy Youth; if thou shalt be able to profit, if so be thou maist prevail. Thou art wearied in the multitude of thy Counsels: let now the Astrologers, the; Star-gazers, the monthly Prognosticators stand up, and save thee from these things that shall come upon thee. God likewise commands the *Israelites*, that they Learn not the ways of the *Gentiles*, and that they be not afraid of the Signs of heaven, which the *Gentiles* fear. God threatens Confusion, Folly, and Destruction to such like, *Eesai. 44. 20.*

Next come the Ancient Fathers, who subscribe to the Authority of the Scriptures, and vote down this way of Divination; out of whose Writings many things tending to this purpose may be gathered.

Nay so unreasonable and Prophane has this Science always been accounted that (except a few Brainsick persons, who have practised it) it has been condemned by most Grave and Judicious men, and by the Edicts of several Heathen aswell as Christian Emperours, as also by General-Councils; see the Acts of the first General-Council of *Toledo*, in which the *Priscillianists* (as I said before) great Favourers of this Art were Condemned and Excommunicated. Nor did this sort of men fare better with the Emperors; they were Banished the City by *Augustus*; Expelled out of *Italy* first by *Tiberius*, afterwards by *Claudius*; afterwards by *Vitellius* they were Sentenced to Death: twice by *Domitian* were they Banish'd out of *Italy*, as being a sort of men Treacherous to Princes, and Faithless to those that Trusted in them. There is also wh c i ought to have been named first a Law made by *Cæsar* to this purpose,

If

If any Magician, or Conjuror, or Sooth-sayer, or Mathematician, or Interpreter of Dreams be taken within my Jurisdiction, let him suffer Punishment; but if he be Convict, and continue obstinate, let him be Wrackt, and Lanced according to his Desert.

Likewise 'twas Decreed by *Honorius* and *Theodosius* the Emperours, that the Books of the Mathematicians should be Burnt in the presence of the Bishops.

Thus much for Authority of Scripture and Fathers; now I come to the second particular, that is, Reason. Whereupon I thus Argue, Forasmuch as Natural things and such as depend meerly upon Natural Causes, cannot be positively affirm'd, but only go under the Notion of probabilities; 'tis not to be thought that Contingencies and things depending upon mans will, (and such are most wherein Astrologers have to do) should be hit of by their doubtful and Fantastical Rules of Art.

2. If

2. If the Stars have such Prædominancy as is pretended, it must either be as Causes, or Signs; but they cannot be Causes, for that would infer a necessity of similar Effects, which no man will either pretend to, or Demonstrate; nor can it be a Causality, or to speak plainer, an inclining, but not a compelling Power, that being of as bad consequence, for then how should Partial and Remote Causes produce real and positive Effects?

But if they be only Signs, they must be either Natural, or Supernatural. Natural they cannot be, since they can upon that Score have no agreement with the things signified, nor proceed from the same Cause: nor can they be Supernatural, for then we ought to suppose an Infallibility in the Event.

Now as Chymists and Mountebanks use to flourish in Oratory, and tell the Credulous Vulgar many fine Stories of the Temperature of the Elements, of the proportion of Qualities,

ties, and such like puzzling Terms, to wheedle an opinion of their Skill into their Auditors : so do Astrologers lash out into large and extravagant Encomiums of the Heavenly Bodies, urge the Coherence betwixt Cælestial and sublunary things, and tell fine Stories that so many Orbs, Stars and Motions were not made by God Almighty to no end; and after much proving of that which none denies, they descend to their particulars, their little Casualties, and Tie every mans Fortune to some Star or other. What (say they) shall we think that the most glorious part of the Creation, in which (as in a large expanded Volume) may be Read the wonderful power and Wisdom of God, was made to serve to no use ? or shall we set at nought those things which have so abundantly shewn forth their power upon the Earth ?

Let us now descend to their Master-piece, that is, Nativities, and see what

what semblance of truth there is in it.

They pretend to observe the very point of their Nativity, and the places of the Stars, which are Fixed, which are Erratick, in what Houses they arise, which Planets are in their Exaltation, which not; whether in a right Triplicity; whether in a Masculine or Fæminine Sign; what Aspects, whether Trine, or Quartile, or Sextile, or Opposition, or Conjunction; and several other hard and Conjuring Terms. From hence say they) it is easie, either by the Planets considered particularly, or altogether, or with the Signs of the Zodiack, to Collect the Events of humane Affairs, to Describe a mans Inclinations, and give an account of his good or bad Fortune.

Now let us allow them this (which is indeed more than they can prove) that the Fortunes of men are Guided by the Stars; yet what Midwife or Astro-

Astrologer, either can be so exact, as to know the very Minute of a Nativity, which is necessary to be known, forasmuch as in the space of one Minute there is a vast and unalterable Celerity in the Motion of the Heavens; so that before the Infant be wholly Born, the Constellation will be changed, and the Head will be Born under one, and the Feet under another, which will (if it was significant) prove but Cross Fortune to the Party.

But supposing that this small moment of time do not Disturb the signification of the Horoscope; how comes it to pass that Twins are oftentimes observed to have such different Fortunes, the one of them Dying in their Infancy, the other Living to Decrepit Age: or one of them (perhaps) exalted to Honours and Dignities, and continually Courted with opportunities of Advancement, the other not able to get out of a mean and abject Condition; the one is inclined to
Peace,

Peace, the other to Quarrelling and Disorder ; the one is strong of Constitution, the other weak and sickly.

A greater difference arises, if the Twins be one of them Male, and the other Female: is it possible in such a Case, that they should both have the same Genius, and Inclinations? which ought according to these men, necessarily to follow. I hope there is no man but may be convinced of the vanity of this Science, if he take Notice of those that die in the Field, men of different Ages, Born under different Constellations; yet all Perishing by one common Fate.

Were all the First-born of *Ægypt* slain at the Departure of the Children of *Israel*; The *Ægyptians* Drowned in the Red-sea; The *Philistins* Slain by *Sampson*; The Children put to Death by *Herods* Officers, Born under the same Stars? I think none will Affirm it; If not, Why did they Die by the same Death? Are all that are
Born

Born under *Saturn*, Melancholick? Under *Jupiter* or the Sun, Princes and Potentates? Under *Mars*, Souldiers or Highway-men? Under *Venus*, Whoremasters? Under *Mercury*, Merchants?

I shall now come to Answer those Arguments which Astrologers bring out of Scripture, from Reason, or Experiments.

First for Scriptures: to that out of *Genesis*, 1. 14. I answer, that they assume more than the Sence of the words will permit; for though it be there said, that God set the Cælestial Lights for signs of things necessarily depending upon their Course and Nature, yet it cannot thence be infer'd, that they are also signs of things meerly Contingent, and proceeding from the different Motions of mans Will and Appetite.

To that of the Stars fighting against *Sifera* in their Courses, I answer; That by Stars in that place according
to

to some Interpreters) is meant Angels, which is plausible enough, forasmuch as both are promiscuously called the Host of Heaven: or it may be said, that at that time they did not Operate by a Natural Influence, but a Supernatural and extraordinary Power, God raising up an unusual Effect in the Stars, of causing Tempests to the Annoyance of those Enemies of his people.

In that place of *Job* so much by them insisted on, is nothing at all to their purpose: since it may with ease be Turned against them, that it is to be understood, that no man can understand the Statutes of Heaven, but that God has reserved the Knowledge of such things to himself; besides, there is nothing said of the Influence, and Rule of the Stars over mens Minds or Actions, nothing of the knowledge of Future Events, but only Arguments of the Divine Wisdom, to convince *Job* of his weakness and Frailty.

And

And though it be said, *The Heavens shew forth the glory of God, and the Stars declare his Handy-work*; that makes not for them neither, the meaning of the place being partly the same with that last mentioned, (*viz.*) that Casting up our Eyes to those glorious Luminaries, we may remember the power of God, who has made them all, and continues them in so wonderful and unerring Courses.

As for the Star which appeared to the *Magi* coming to Christ, it was no Natural but a Supernatural Star, having a Motion contrary to that of other Stars; few will (I suppose) be so impudent as to affirm, our Saviour was Governed by the Stars, that he who Created, should be in Subjection to his Creatures. And though it appear'd at his Birth, and usher'd him into the world, yet (as St. *Augustine* says) *Non dominabatur Christo ad decretum, sed famulabatur ad Festi-*

monium, nec enim subiciebat imperio, sed judicabat obsequio. To make this an Argument for their Art would be an absurdity; for if it had force and signification in his Nativity, why had it not over all those Born at the same time with him? I hope they will not say, that they were all to share in the same Circumstances of Life.

Let us now examine their Reasons, and see how they will stand Trial.

Their first Reason is grounded upon a false Supposition, that there can be no other use for the Stars, than to be Characters wherein men may Read their own Fortunes.

The second likewise, (*viz.*) that we know no other reason for the several Motions, and Aspects, is not good Reasoning, for 'twill not hold to Argue from the Negation of our knowledge, to the Negation of the thing we cannot apprehend; so that if we cannot find what a thing is for, we cannot

cannot justly cut it out a piece of Service, and infer a necessity of its being design'd for that use we have devised to apply it to.

The third reason from the Coherence betwixt Cælestial and Sublunary things is no better Logick; for although they may sway the Elements, yet there is no reason they should do so in things meerly Contingent, and depending upon the Will and slippery Appetites of Man: though *Jupiter*, or *Mars*, or any of the rest, meeting in such an Aspect and Position one with another, may produce a Tempest in the Air; yet I cannot perceive a necessity, that they must Dart a Disorder into my Affections with their Malevolent Rays. And supposing the time of a Nativity can be exactly gathered, yet what reason can they shew for Confirmation of their Rules: they are only such as men have devised, and that without any ground or Warrant

from Scripture: what reason can they give that any Aspect should portend that which they say it does, but only some Observation of a thing happening in that time, which they cannot averr to proceed from that Aspect, but that it had been so without it.

And though *Enoch*, and *Joseph* were given to Studies of this Nature, and that *Moses* was skill'd in the Learning of the *Ægyptians*, and *Daniel* of the *Chaldæans*, yet it cannot be proved, that they ever favoured this way of Divining at things to come: their knowledge proceeded from another Cause, to wit, immediate Revelation; or else was gathered from certain and Solid Principles.

It must be confessed that the Chiefest Bulwarks wherewith Astrologers defend themselves, are Experiments; yet are they not so strong, but they may be Battered. For some particular Prediction proving true, does not make the

the Rules Infallible, one amongst an hundred (perhaps made at the same time) Hitting, the rest proving False: why then should all those that Fail be slip'd by and not spoken of, or not be brought in judgment against the Art, as those few which are True, are made so stily to plead for it.

Many very Eminent and Learned men have Discussed the vanity of Judicial Astrology, as *Picus Mirandula*, *Cornelius Agrippa*, *Franciscus Vallesius*, and divers others, to whose Writings I refer my Reader.

Galeatius Prince of *Millain* gave a notable Check to one of these men; who was arrived at that height of impudence, as to tell the Prince, he was shortly to Die a sudden and unusual Death, and that himself was to Live a long time after him. But mark how prettily *Galeatius* Confuted the Astrologer; he caused him to be forthwith lead to Execution, the Prince surviving.

ving him many years : and indeed 'tis observable that most of them are ignorant of what shall happen to themselves, and whilst they foretel great Success, and promise Golden Mountains to others, cannot Enrich themselves.

Nor ought we to be Seduced by the Experiments they Brag of, since they are most of them only Collected by little and pretending *Sciolists*, men of no Faith nor Reputation, most of them too being Feigned and Falling out no body knows where nor when.

Again, in those few which truly happen according to their Prædictions ; 'tis not certain whether the Artist might Consult with something else besides the Stars, since many who Deal with Familiar Spirits, Mask their Impieties under the Vizor of Astrology. So St. *Augustine lib. 5. de Civitate Dei. Non immerito creditur,*

*ditur, cum Astrologi mirabiliter multa
vera respondent, occulto instinctu fieri
spirituum non bonorum, quorum cura est
has falsas & noxias opiniones de Astra-
libus fatis inserere humanis mentibus,
atq; firmare, non Horoscopi notati &
inspecti arte, quæ nulla est.*

F I N I S.
